

Chapter 1 : The Process of Becoming God's People | calendrierdelascience.com

The steps of lectio divina, in Latin, are lectio, meditatio, oratio, contemplatio, and actio. In English, it's reading, meditating, praying, contemplating, and acting. I remember first learning lectio divina and thinking that the steps were random and arbitrary.

The story of the Bible is our story, too, and each of these stages helps us get the "big picture" of our life in Christ. Follow the whole series here. My husband stood at the foot of my bed in the birthing room, cradling our brand-new daughter. I watched as joy and wonder fought on his face with unease that bordered on panic. Finally he asked the question that bothered both of us: Redeemed from slavery through the Red Sea as though through a birth canal, the children of Israel had to learn how to be who they now were: God had special plans for this new people. If they would obey the Lord, God promised that they would "be my treasured possession among all peoples—a kingdom of priests, a holy nation" Exodus Israel is to be a new kind of nation: The nation is called at various times in the Old Testament both "son" or "child" and "bride" for them God is both "father" and "husband" see Exodus 4: Theirs is the intimate, exclusive relationship that springs from strong family ties bound by love. Creating a Covenant This relationship between God and Israel was established and sealed with blood in a binding covenant ceremony at Mt. God instructed them to build the tabernacle—a portable tent of meeting. In the tabernacle God would be present among them wherever they go. But Israel had a long way to go to learn to trust the God who saved them. While Moses was learning from God how to build the tabernacle and worship within it, the people broke the covenant by erecting a golden calf to worship. They grumbled when food became scarce, panicked when water ran out and enemies threatened. But God came through again and again, providing food, water, healing, direction, and protection. For 40 years, Israel wandered in the desert while God fought their battles, fed and clothed them, satisfied their needs, and forgave their rebelliousness. Led by Joshua, they conquer most of the land but they fail to teach their children what they have learned. A new generation grows up that does not know God and they begin to intermarry with the Canaanites and worship their gods. They abandon God and are subjected by other nations. They repent and cry out to God. God raises a judge to save them, but when that person dies, the cycle begins again. Finally they ask for a king. God gives them Saul, who unites the fractured tribes into a single kingdom. He disobeys God, who has David anointed king in his place. God says that instead, God will build a "house—a dynasty—for David that will last forever. Known for his great wisdom and wealth, Solomon builds a magnificent Temple in Jerusalem. Find Yourself in the Story The life of Christians now, like the life of Israel after the Exodus, is a process of learning to trust God and how to live in true freedom. The children of Israel found that liberation from slavery was only the beginning of learning to live as the free children of God. In a similar way, being freed from the power of sin is just the starting point for Christians. For freedom Christ set us free; so stand firm and do not submit again to the yoke of slavery. Cross is a short word of only five letters, but break it apart and it contains the whole story of the Bible. The story of the Bible is our story, too, and each of these stages helps us get the big picture of

Chapter 2 : The Word of the Lord – A Beginner’s Guide to Lectio Divina | Pathways to God

It is all about being open in your life to God and His presence. When we place our self open to God and hearing from Him we are living a life of prayer. This is a transformational thing for us when pondering prayer and the need of it in our lives.

What is Lectio Divina? Lectio Divina is Latin for "divine reading," "spiritual reading," or "holy reading" and represents a method of prayer and scriptural reading intended to promote communion with God and provide special spiritual insights. The principles of lectio divina were expressed around the year and later practiced by Catholic monks, especially the monastic rules of Sts. Pachomius, Augustine, Basil, and Benedict. The practice of lectio divina is currently very popular among Catholics and Gnostics, and is gaining acceptance as an integral part of the devotional practices of the Emerging Church. Non-Christians may simply make suitable modifications of the method to accommodate secular traditions. Further, the four principles of lectio divina can also be adapted to the four Jungian psychological principles of sensing, thinking, intuiting, and feeling. The actual practice of lectio divina begins with a time of relaxation, making oneself comfortable and clearing the mind of mundane thoughts and cares. Some lectio practitioners find it helpful to concentrate by beginning with deep, cleansing breaths and repeating a chosen phrase or word several times to help free the mind. Then they follow four steps: Lectio - Reading the Bible passage gently and slowly several times. The passage itself is not as important as the savoring of each portion of the reading, constantly listening for the "still, small voice" of a word or phrase that somehow speaks to the practitioner. This is considered to be a very personal reading of the Scripture and very personal application. Oratio – Responding to the passage by opening the heart to God. This is not primarily an intellectual exercise, but is thought to be more of the beginning of a conversation with God. Contemplatio - Listening to God. Opening the mind, heart, and soul to the influence of God. Naturally, the connection between Bible reading and prayer is one to be encouraged; they should always go together. However, the dangers inherent in this kind of practice, and its astonishing similarity to transcendental meditation and other dangerous rituals, should be carefully considered. It has the potential to become a pursuit of mystical experience where the goal is to free the mind and empower oneself. The Christian should use the Scriptures to pursue the knowledge of God, wisdom, and holiness through the objective meaning of the text with the aim of transforming the mind according to truth. God said His people are destroyed for lack of knowledge Hosea 4: Those who take a supernatural approach to the text tend to disconnect it from its context and natural meaning and use it in a subjective, individualistic, experiential way for which it was never intended. Here is where lectio and Gnosticism share a similarity. Christian Gnosticism is the belief that one must have a "gnosis" from Greek Gnosko, "to know" or mystical, inner knowledge obtained only after one has been properly initiated. Only a few can possess this mystical knowledge. Thus, the reintroduction of contemplative, or centering, prayer—a meditative practice that focuses on having a mystical experience with God—into the Church. Contemplative prayer is similar to the meditative exercises used in Eastern religions and New Age cults and has no basis whatsoever in the Bible, although the contemplative pray-ers do use the Bible as a starting point. Further, the dangers inherent in opening our minds and listening for voices should be obvious. Satan and his minions are always eager for inroads into the minds of the unsuspecting, and to open our minds in such ways is to invite disaster. We must never forget that Satan is ever on the prowl, seeking to devour our souls 1 Peter 5: Finally, the attack on the sufficiency of Scripture is a clear distinctive of lectio divina. Where the Bible claims to be all we need to live the Christian life 2 Timothy 3: The Old and New Testaments are words from God to be studied, meditated upon, prayed over, and memorized for the knowledge and objective meaning they contain and the authority from God they carry, and not for the mystical experience or feeling of personal power and inner peace they may stimulate. Sound knowledge comes first; then the lasting kind of experience and peace comes as a byproduct of knowing and communing with God rightly.

Chapter 3 : Lectio Divina: Being Seen by God – St. John the Evangelist Catholic Parish

Lectio Divina is a way of savoring the scriptures with our souls. There are times in the life of everyone when the spirit soars There are times in the life of everyone when the spirit soars Description.

Posted by Lynda on Jan 13th, 4 comments I am honoured to have Christine Paintner as a guest poster on our contemplative ways blog. I almost met Christine in person at a workshop she was giving entitled, Awakening Creativity in Soul Care. That was rescheduled but I will still have that privilege at the end of January. When I emailed Christine to let her know what I was doing with the blog, she was immediately gracious in her acceptance and so we have a wonderful Contemplative Ways Posting by Christine. You can purchase these books and others through her website as well as partake of some great educational experiences. She is the author of five books including: Bringing the Arts to Spiritual Direction. Her next book will be on the desert mothers and fathers being published by SkyLight Paths in summer Christine lives as a monk in the world and an artist of everyday life in the heart of Seattle with her husband John and her dog Winter. Lectio Divina as a Life Practice By: Christine Paintner When I first was introduced to the practice of lectio divina many years ago I felt an opening inside of me, as if I was being met right where I was. I discovered in this ancient way of praying a mirror of my own inner movements and longing for contemplative depth. I felt supported in a way of savoring life and listening deeply for the voice of Spirit moving through sacred texts and the world. Shimmering The first movement is to read the sacred text and listen for a word that shimmers or catches my attention. I do this as I sit to pray each morning with my scripture reading, but also as I move through the day I find that there are moments that shimmer forth: We all have these shimmering moments calling to us each day if we pay attention. Through lectio I cultivate the capacity to notice these and honor them as important, as sacred. Savoring The second movement is reflection which involves taking what shimmers into my heart and allowing it to unfold in my imagination. I savor the images, feelings, and memories which arise. Our lives are so rushed, that savoring can become a counter-cultural practice. In my morning prayer I make space to just notice what experience is rising up in me, and in my daily life I become attentive to those experiences which stir strong feelings or trigger an unexpected memory. Perhaps I am driving in my car and a song comes on the radio which carries me back in time to a moment from my past and I am filled with emotion. Lectio cultivates my ability to make space to allow the fullness of my experience. Rather than holding back my tears and judging them, I let them flow and in the process discover a moment of healing and grace. In my daily life I notice when my heart is touched by an encounter and I sense that God is summoning me into something new through this very moment. These are moments of divine invitation and lectio helps me to respond. Stilling The fourth movement is about going more deeply into a space of rest and stillness. In my morning prayer I simply sit in silence for several minutes, basking in the experience of being rather than doing and feeling full of gratitude for this gift. I go for a walk and come upon a radiant dahlia blooming and I am stopped in my tracks, breathing in for just a moment the beauty of dahlias. I am sitting with someone who is sharing her deepest struggles and both of our eyes become wet with tears and we simply pause for a few moments to rest into the silence which holds us both. Lectio and Life After almost twenty years of practicing lectio divina, I see the world differently. Each moment and thing has the potential to become a vehicle for revelation. Lectio divina has changed my life. Instead of being something I practice for twenty minutes each morning it has become a way I experience and move through the world. Instead of feeling bound to a particular structure and sequence of steps, I discover that each movement of lectio has its own gift and rhythm and I open my heart to when it will be revealed in my day. The practice of a spiritual discipline is about more than the minutes we spend doing it, but how it overflows into the whole of life. We might ask ourselves, is my vision changed because of this practice? If not, how might I let its gift be unleashed into each moment.

O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation. Through Christ our Lord. Amen. Once we're more properly disposed, we begin by reading (Lectio) or "consuming" the Word of God - just like the cow eats the plant. Now rather than reading an entire book of the Bible or even an entire chapter, just start with one verse.

Carmelite prayer is the prayer of people who feel inspired by the rich tradition of Carmelite spirituality. They find inspiration in Scripture and liturgy. Another source of inspiration are the words and lives of Mary, Mother and Splendour of Carmel, and Elijah, leader and father of Carmel. Both Mary and Elijah are models for the contemplative way of life. Biblical prayer Praying the Carmelite way is a praying that is rooted in the Scriptures. The Carmelite Rule is one long chain of Biblical quotations. The Carmelite is formed and transformed by the Word of God. Throughout the centuries, Lectio divina has been used for contemplating the Word of the Lord. While reading and meditating on Scripture texts, ideas and feelings arise which lead to conversation with God. By thinking about what one has read, one tries to search for the deeper meaning of a certain text in order to arrive at an unconstrained conversation with God in the intimacy of the contemplation. Lectio divina or the Spiritual Reading wants to bring the one who prays to this contemplative consciousness. The method has been translated by members of the Carmelite Family into contemporary models of spiritual reading. Liturgical praying In Carmelite liturgy one focuses on the Word as this was received by Mary and has become flesh in Jesus. The daily liturgical life of the Carmelite Family finds its inspiration in Scripture and especially in the Psalms. For many Carmelite friars and brothers and sisters reading the Psalms is a way of interiorizing the Prayer of the Divine Office. The Word of God as this resounds in the liturgical gathering is an important source of the daily prayer life of the members of the Carmelite Family. Through this relation one lets him or herself be inspired by the life of Mary and the life of Elijah. Since the beginning of the Carmelite Order Mary has taken a special place. Mary is sometimes called the patroness of contemplative prayer. The same is true for contemplating the life story of the prophet Elijah. Carmelites love his words: Carmelite prayer is oriented towards a contemplative standing before the Face of God. Contemplative prayer According to some people Carmelite prayer is always a contemplative prayer. In the literal sense of the word Carmelite prayer is the prayer of known and unknown Carmelite friars and nuns, who with heart and soul have dedicated themselves to God. Some of them have left us their mystical writings. Also the Jewish philosopher, Edith Stein, was touched by the truth which she detected in the life of Teresa of Avila, and by John of the Cross because of his knowledge of the Cross. As a Carmelite nun she wrote about her own knowledge of the Cross and how she had lived it. In order to reach the highest forms of contemplative prayer many have consulted the centuries-old Carmelite mystical tradition. Affective prayer Carmelite prayer is praying with the heart, or affective praying. For Teresa of Avila praying is a moment of dialogue. Because Teresa uses plain language when she speaks about the way of prayer she is still a source of inspiration for many people who are seeking God today. Carmelite prayer is sometimes called Teresian prayer. Contemplative aspiration In the writings of Carmelite reformers like John of the Cross and John of Saint Samson we find the prayer of aspiration. This refers to inhaling the love and moving along the path that love opens up in us. It is the praying that happens in you. In a receptive soul God breathes in order to carry the soul along with him. According to Hendrik Herp, the contemplative life consists of a soul and a body. Love is the soul of contemplation and aspiration is the body of contemplation. When love lives in us, then every word we speak will be like an arrow which pierces the heart of the other. Aspirations are short and quick prayers of heaving sighs. It is like the Spirit, who comes to rescue us in weakness and pleads with unspeakable sighs. In his letter to the Romans, St Paul speaks about his hope for the coming glory. With St Paul, Carmelites live from hope. Our praying is like the coming of the Messiah. Our working in silence is carried by the hope which lives in our heart.

Chapter 5 : Lectio Divina as a Life Practice | Spiritual Direction - Develop the Spiritual Side of Who You Are

Guiding the Lectio Divina process is something you can learn to do, first in your own personal devotions and then with a friend or small group. (See our video online course: " Digging Deeper in God's Word ").

After Roman councils were not recognized by Eastern Orthodox church. Gregory Palamas monk at Athos, archbishop of Thessalonika, prolific writer Greatest defender of Hesychia, which means stillness or silence, refers going apart to the desert for solitude. Palamas meant that the main axis of the faith is not human sin and divine redemption on the cross, but human mortality and divine victory in the Resurrection. Urged importance of body and postures in prayer. Gifts of the process of theosis are the gift of prayer and the gift of tears a constant flow of joyful tears. There are positive passions as well as negative ones. Apatheia does not refer to a denial of the body, but the transformation of body and soul together. It seems similar to Buddhist ideas of detachment and mindfulness. Transfiguration of Jesus was the revelatory event that showed the present and future kingdom of God. Kingdom is present for those given the gift of seeing it, but will be perfected after death. This is found only fleetingly on earth but will be constant state of the dead after resurrection of the body. Their spirituality focused on the imitation of Christ, following the way of the Cross. Knowledge of self, denial of self, contempt of the world. The book, probably written by Thomas a Kempis, asks for strong Eucharistic piety and constant meditation, even in the midst of work. Sees no value in the intellectual life: Dominicans, Franciscans, Carmelites and Augustinians. Called for service to and in the world, rather than staying in the monastery. Begging abandoned as impractical, and how could a preacher be obedient rather than independent? Great Dominican scholars Albert the Great and his student Thomas Aquinas Thomas Aquinas became the most influential theologian in the Roman Catholic church Incorporated the philosophy of Aristotle into Augustinian tradition Christian life is friendship between humans and God. Charity is measure of all vows, practices and steps. A rosary is beads in a circle with a crucifix attached. In praying the Rosary the mind operates on two levels: After Vatican II its use, especially public use, became less prominent. A few Protestants advocate its use Francis of Assisi founder of the Franciscans, the Friars Minor little brothers and associated with Clare of Assisi , founder of the Second Order for women, or the Poor Clares. La Verna, received answer to his prayer for identification with Jesus in the form of the stigmata, the wounds of the crucified Jesus, in his flesh Canticle to the Sun addresses all things in creation, even death, as his brothers and sister. Legends of preaching to the birds, his friendship with the wolf. He brought together experiencing the pains of the crucified Jesus with the happy, carefree humility that trusted the father of birds and flowers to provide his needs. A third Franciscan order for lay people was added later One of the greatest Franciscans was St. Bonaventure , minister general of the order. Affective mystics, exemplified by Bernard of Clairvaux see above , who concentrated on images from Song of Songs relating to marriage with Christ the Bridegroom. Hildegard of Bingen , Rhine abbess who included visual art in reports of her visions Mechtild of Magdeburg d. Some of his statements were condemned as heretical. Mechtild of Magdeburg influenced Eckhart a great deal. The Sparkling Stone he calls wayfarers on these three steps the 1 faithful servants, 2 the secret friends and 3 the hidden sons of God. Spiritual life 1 begins with conversion, person uses free will to turn to God and begin the way back to God, ending in a life of service and virtue. In this stage one begins to know union with God without the aid of grace, works or sacraments. Person is still active. A favorite metaphor, fluid: Align all affections Godward, cling to nothing in the world. All become one and one becomes all in the loving embrace of the threefold Unity. When we experience this Unity, we become one being, one life, and one blessedness with God. Difficult to read, however. Far from morbid, always pointing to joy, peace, rest and enjoyment in God. Awareness of sins remains on the periphery of his vision. He maps the terrain of the spirit, which includes highly subjective features, in an objective tone. Relationship to creation seems to be negative, a hindrance to union with God Julian of Norwich ? Unknown for long centuries, suddenly prominent in late 20th century She wrote one book in two versions, a Short Text and Long Text, commonly known as Revelations or Showings of Divine Love. For the next twenty years she pondered her experience, in the meantime becoming an anchoress in a small cell attached to the wall of the church of St Julian of Norwich. She was well-read in

church literature, but she regarded herself as unlettered. She wrote in English at the time Chaucer was the first male published writer in English. She was the first female. Visited by many, including Margery of Kempe, who also lived in Norwich but made many holy pilgrimages across Europe and Asia and wrote the first autobiography in the English language. Her visit to Julian of Norwich was in the manner of these pilgrimages. She wrote of the mysteries of god, humanity, sin and redemption, especially of how to understand the presence of sin in a world created good by a good Creator. She does this by pondering the images and narrative of one of her showings. She regards sin as the worst experience of man, while God continues to love this sinner through everything. Eliot quoted Julian in his Quartets: Sin is necessary, Jesus tells Julian. Protestant and Catholic Reform A. Luther did not want to leave the Roman Catholic church and heritage, only reform it. He decided to keep most of the mass, vestments, calendar and architecture of the church. But he introduced the vernacular Bible which he translated and which was printed in some quantity on the new Gutenberg press , hymn singing, reform of Confession. He oversaw the end of celibacy, worship of relics and pilgrimages for merit. Like Augustine, Luther focused on sin, forgiveness and the cross, with little attention to healing, transformation or resurrection. He believed love of self was opposite to love of God and neighbor, rather than complementary. Most important is his emphasis on grace and freedom in Christ. Jacob Boehme Lutheran influence on mystical writers and seekers down to the present day. At the time his writings were condemned as unorthodox. Ulrich Zwingli Contemporary of Luther in Switzerland Began the Reformed branch of Protestantism, went much further than Luther in rejecting Catholic tradition. Both believed in sola scriptura, Scripture only, but Zwingli placed no emphasis on liturgy or sacraments no lectionary, vestments, musical instruments, visual art in church. Eucharist only 4 times a year. Bible-based rationalism, to overcome human ignorance, influenced many, including the Puritans of New England. John Calvin Justification is gift of God to the ones who are chosen. Be secure in the comfort of knowing your relationship with God is secure. God has made his choices already in the final judgment. Humans are joined with Christ in baptism and grow in that union throughout life. Calvin emphasized sanctification more than Luther and placed more emphasis on the spiritual disciplines, while Luther valued his freedom from those practices. Calvin focused on community as well as individual, discussed God as both Father and as Mother of Christians. This original emphasis on community has kept alive better than in some other denominations the concept of public responsibility for Christians. Baptism of believers by immersion. Political, social and economic teachings often threatened governments. Amish were the Mennonites who took the church discipline most seriously. Expectation of personal discipleship, separation from fashions of the world, strict moral code enforced by close community, pacifism, simple life-style and direct inspiration of the Holy Spirit. Anglican church Church of England eventually incorporated both Catholic and Protestant and became a bridge between Catholic, Protestant and Orthodox traditions. Thus Anglicans Episcopalians in US want to include as many views as possible within their communion, agree not be exclusive about theology or ethics, but be united in one form of worship. Worship the Book of Common Prayer is the basis of their unity. A common liturgy, praying the Psalms, much devotional poetry: George Herbert and John Donne Rejection of Protestantism and vice-versa continued for years, until Vatican II Ignatius of Loyola ? Paradoxical feature is their appeal to the emotions to accomplish purpose while remaining very rational. Use imagination to reconstruct biblical scenes, in which the retreatants participate and feels the motion of their hearts. Much individual freedom within a clear and fixed pathway. Daily examen examination of conscience is important discipline in the Exercises. Jesuits did not always live in community, but often alone, in order to work in the world. Jesuit order has become known for the highest standards of scholarship. Spiritual direction became a Jesuit specialty, growing out of the emphasis on retreats. Ideal of travel for service led to much missionary work: The order was suppressed in but re-established in without the political intrigue.

Chapter 6 : Opening to God: Lectio Divina and Life as Prayer by David G. Benner

form, lectio divina. the mystery being celebrated, assist in understanding The lectio div-ina, where the Word of God is so read and meditated.

Western Christianity, at least since Augustine of Hippo named as the doctor of grace, has always preferred to speak about supernatural grace transforming a Christian according to the Image of Christ. One cannot say, though, that the action of God on human nature conveyed in the term divinization theosis is alien to the Roman Catholic teaching, as is evident in Augustine repeating the famous phrase of Athanasius of Alexandria: It is evident from what the Catechism of the Catholic Church says of Christians as partakers of the divine nature: The Word became flesh to make us "partakers of the divine nature": Thomas Aquinas , wrote: Now the gift of grace surpasses every capability of created nature, since it is nothing short of a partaking of the Divine Nature, which exceeds every other nature. And thus it is impossible that any creature should cause grace. For it is as necessary that God alone should deify, bestowing a partaking of the Divine Nature by a participated likeness, as it is impossible that anything save fire should enkindle. The importance of this process for Rahner is such that we are justified in describing his overall theological project to be largely a matter of giving a coherent and contemporary account of divinization. Dionysius the Areopagite were highly influential in the West, and their theses and arguments were adopted by Peter Lombard , Alexander of Hales , Albert the Great , St. Thomas Aquinas and St. Through the more perfect knowledge of God that is mystical knowledge, a knowledge beyond the attainments of reason even enlightened by faith, the soul contemplates directly the mysteries of divine light. In the present life this contemplation is possible only to a few privileged souls, through a very special grace of God: Catherine of Siena had God say: So it is with these souls cast into the furnace of my charity, who keep nothing at all, not a bit of their own will, outside of me but are completely set afire in me. There is no one who can seize them or drag them out of my grace. They have been made one with me and I with them. John of the Cross , OCD wrote: And this union comes to pass when God grants the soul this supernatural favour, that all the things of God and the soul are one in participant transformation; and the soul seems to be God rather than a soul, and is indeed God by participation; although it is true that its natural being, though thus transformed, is as distinct from the Being of God as it was before. Creation itself has no other purpose or end; and the incarnation of the Word, and the whole Christian order, are designed by the divine economy simply as the means to this end, which is indeed realized or consummated in Christ the Lord, at once perfect God and perfect man, indissolubly united in one divine person. The design of the Christian order is, through regeneration by the Holy Ghost, to unite every individual man to Christ, and to make all believers one with one another, and one with him, as he and the Father are one. All who are thus regenerated and united, are united to God, made one with him, live in his life, and participate in his infinite, eternal, and ineffable bliss or blessedness. Donald Allchin, [36] but it is also explored in the writings of Lancelot Andrewes , who described salvation in terms vividly reminiscent of the early fathers: Whereby, as before He of ours, so now we of His are made partakers. He clothed with our flesh, and we invested with His Spirit. The great promise of the Old Testament accomplished, that He should partake our human nature; and the great and precious promise of the New, that we should be "consortes divinae naturae", "partake his divine nature," both are this day accomplished. Lewis , speaking on his personal belief in the subject of literal deification, stated as follows: It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship. Lewis stated in his book, "Mere Christianity" as follows: The command Be ye perfect is not idealistic gas. Nor is it a command to do the impossible. He is going to make us into creatures that can obey that command. He said in the Bible that we were "gods" and He is going to make good His words. If we let Himâ€”for we can prevent Him, if we chooseâ€”He will make the feeblest and filthiest of us into a god or goddess, dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly though, of course, on a smaller scale His own boundless power and delight and goodness. The process will be

long and in parts very painful; but that is what we are in for. He meant what He said. Early during the Reformation, thought was given to the doctrine of union with Christ *unio cum Christo* as the precursor to the entire process of salvation and sanctification. This was especially so in the thought of John Calvin. In the introductory passages of his book, Scougal describes "religion" in terms that evoke the doctrine of theosis: And that God dwells in the saints, and Christ is in them, except they be reprobates? And do not the saints come to eat the flesh of Christ? And if they eat his flesh, is it not within them? Thus this particular Protestant primarily Methodist understanding of theosis is substantially different from that of the Roman Catholic, Orthodox, or Anglican Churches. This doctrine of Christian perfection was sharply criticized by many in the Church of England during the ministry of John Wesley and continues to be controversial among Protestants and Anglicans to this day. Primarily spearheaded by Tuomo Mannermaa, this line of theological development grew out of talks between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church between and Patristic scholar Donald Fairbairn has argued that theosis in the Greek Fathers is not an ontological exchange between the Son and the Christian. He argues that the Greek Fathers, primarily Athanasius and Cyril of Alexandria were clear that we never share ontological union with God, but only this intimate fellowship. Like Athanasius, but with much more precision, Cyril distinguishes two kinds of unity between the Father and the Son. The first is a unity of substance, and the Father and the Son do not share this kind of unity with us in any way whatsoever. The second, though, is a unity of love or fellowship that the father and the Son have enjoyed from all eternity precisely because of their unity of substance. Christian Universalism and Universal reconciliation There has been a modern revival of the concept of theosis often called "manifest sonship" or "Christedness" among Christians who hold to the doctrine of universal reconciliation or apocatastasis, especially those with a background in the charismatic Latter Rain Movement or even the New Age and New Thought movements. Some liberal Christian universalists with New Age leanings share a similar eschatology. Western views on hesychasm[edit] The practice of ascetic prayer called hesychasm in the Eastern Orthodox Church is centered on the enlightenment or deification, theosis of man. Despite the fact that the hesychast doctrine of Gregory Palamas has never been officially condemned by the Catholic Church, Western theologians tended to reject it, often equating it with quietism. This identification may have been motivated in part by the fact that "quietism" is the literal translation of "hesychasm". Philips asserts that the essence-energies distinction as presented by Palamas is "a typical example of a perfectly admissible theological pluralism" that is compatible with the Roman Catholic magisterium. Finch claims that "the future of East-West rapprochement appears to be overcoming the modern polemics of neo-scholasticism and neo-Palamism". He spoke in particular of the hesychast controversy. The term "hesychasm", he said, refers to a practice of prayer marked by deep tranquillity of the spirit intent on contemplating God unceasingly by invoking the name of Jesus. While from a Catholic viewpoint there have been tensions concerning some developments of the practice, the Pope said, there is no denying the goodness of the intention that inspired its defence, which was to stress that man is offered the concrete possibility of uniting himself in his inner heart with God in that profound union of grace known as theosis, divinization. This can be summarized in the thought already expressed by Saint Irenaeus at the end of the second century: God passed into man so that man might pass over to God. This theology of divinization remains one of the achievements particularly dear to Eastern Christian thought. Exaltation Mormonism and Degrees of glory Mormonism includes a belief in the doctrine of exaltation, by which is meant a literal divinization. According to Mormon scholars, there are similarities between the Mormon belief of eternal progression and the beliefs found in the patristic writings of the first, second, and third centuries A. Mormons do not characterize the Father, Son, and Holy Spirit in terms of an immaterial, formless substance or essence that sets godhood apart as a separate genus from humanity. Mormons believe that through modern day revelation, God restored the doctrine that all humans are spiritually begotten Hebrews Those who endure to the end Matthew

Chapter 7 : What is Lectio Divina?

1 - THE OBJECT OF LECTIO DIVINA The object of Lectio Divina are the sacred (divine) scriptures and this is why it is called "Divina". The scriptures were called the great library of the monks.

Why not combine these two practices? In our Soul Shepherding ministry we teach people how to guide others in the Lectio Divina process to facilitate quiet prayer, listening to God, and personal sharing. This elevates a small group into a community for transformation in Christlikeness! Guiding the Lectio Divina process is something you can learn to do, first in your own personal devotions and then with a friend or small group. See our video online course: If people are new to Lectio Divina then give a brief introduction to the discipline. Then you may want to open the Lectio Divina experience with a brief orienting prayer to help everyone transition into the space of being quiet and attentive to God. I urge you really to fight any sense of hurry and progress slowly through the experience. This helps you and the group members to wait upon the Lord and prepare your hearts to listen to God speak through his Word. Being quiet and still in a group may be new and difficult for some members. They may feel antsy and distracted. During the Lectio Divina process notice the nonverbals of group members and if they seem to be struggling with the silence then you may want to shorten it some. Also, notice how long people are needing to journal and consider adapting to that. It is important to encourage the group not get intellectual with this but to really let their hearts hang out to God in their journaling and then the group, as each one has opportunity to pray their response. Then you have a choice whether or not to invite members to pray out loud in the group the invitation they received from the Lord either the message they heard or their prayer of thanks. As we said before, avoid sharing intellectual thoughts, principles, and information about the passage. Save that for a time of Bible Study. Instead share how the Holy Spirit is convicting or inspiring you today and how this related to your relationship with God, others, the life you are living, or the life that He has called you to live. I encourage group members to keep their Lectio Divina sheets and writings in a folder or binder so they can refer back to them, as this has been so helpful to me. Pray, read the Scripture, and share with openness and emotion, engaging with Christ in the moment. Personal discoveries and group bonding will occur in this context. Our Lectio Divina Guides are one page handouts that go step-by-step through guiding the Lectio Divina process for specific Bible passages with identified spiritual formation themes. The best way to learn Lectio Divina is by having someone who is experienced guide you through it. They also talk about using Lectio Divina in small groups. The online course features seven videos of about 10 to 20 minutes. Subscribe to our weekly email devotional! March 24, at I am excited to hear you are leading lectio for women in leadership at your church. I have been praying for you. We are recording a video course on lectio divina today to continue to invite people to enjoy and share this great spiritual exercise, so thank you for your encouragement!

Chapter 8 : Divinization (Christian) - Wikipedia

Lectio Divina for Teens: Reading God's Messages to You \$ It features a brief, accessible introduction to lectio divina, walking readers through the method step by step, then turns them loose to try the method themselves in eight pre-selected readings.

Chapter 9 : Guiding the Lectio Divina Process - Soul Shepherding

Lectio Divina, the act of praying with the Bible, is a rich part of the monastic tradition which is being discovered by increasing numbers of lay people. The Rule of St. Benedict opens with the word 'listen'.